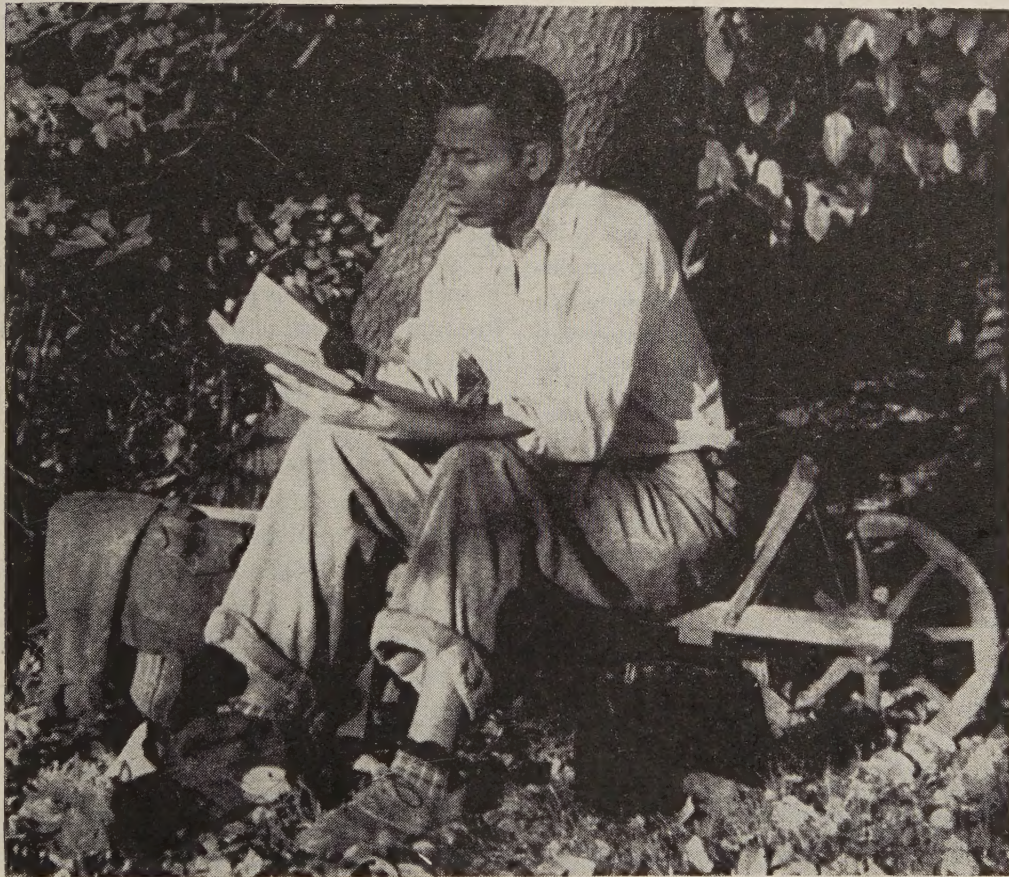


BIBLE SOCIETY RECORD

VOL. 90

JULY 1945

No. 6



"I Wanna be like Jesus"

(see page 94)

TRANSLATION • PUBLICATION • DISTRIBUTION • ENCOURAGEMENT OF USE

"Where It Is Always Spring"

With the U. S. Navy off Okinawa

ALL day yesterday we shelled with our main batteries enemy emplacements on Okinawa. The fire was methodical, rhythmic and nerve-racking. After it was over, those of us who could went topside for fresh air and to stretch our legs.

I walked aimlessly aft, my mind 10,000 miles away, wondering how spring was at home and wishing, rather wistfully for one my age, that I could see the apples and cherries snowing the hills with their petals, for in all the Pacific there is nothing more beautiful than that, and nothing as lovely as spring. Careless of my steps, I almost stumbled over a youngster who was asleep, slumped against a windlass. Luckily I lurched with considerable lack of grace to one side, and did not disturb him. In his hand, open, was a pocket Bible with a paper cover, such as are given men when they are sworn into the services. I saw in the fading light the Sermon on the Mount. I once was more familiar with it than I am now, but I had not forgotten its singing words.

So I paused, wondering why the reader had chosen this gentle teaching of Christ; why he had turned to St. Matthew, who had heard the Saviour's summons long ago, and to the Beatitudes.

It seemed strange, for the Old Testament is more of war and warriors. The New Testament is a Testament of peace.

And then of course I knew. This boy, taken perhaps from some farm or humble village, then trained to operate skillfully the instruments of destruction, desired peace and had found it where it had always been.

My steady gaze must somehow have disturbed him, for he turned and smiled, then relaxed in sleep again.

I left him there in the dusk. I felt that for a while at least the Sermon on the Mount had taken him to the Delectable Mountains, where there are always apple blossoms and it is always spring.

From the Pittsburgh Press, May 12, 1945 by Nixon Denton

Secretary Frederick W. Cropp as he appeared in France in October, 1944. He has been on leave serving as a chaplain (Lt. Colonel) with the army since February 1942



Mr. Roosevelt and the Bible

BECAUSE of the deep interest in the bringing of the delegates to the United Nations Conference in San Francisco, the American Bible Society printed a limited number of attractive brochures containing extracts from the late President Roosevelt's letters and addresses in which there were references to the Bible. These extracts were followed by a section containing the quotation in full of the Bible passage which included "The Sermon on the Mount," and a number of other New Testament quotations. The Secretaries of a number of the national delegations at San Francisco have written most appreciative letters and several asked for additional copies. The original brochures are not available for general distribution but a leaflet containing extracts referred to is in preparation.

* *

The 73rd Army Bombardment Wing serving somewhere in the Pacific in May sent to the Society money orders totaling \$330. Their Chaplain in forwarding the gift wrote: "The men appreciate the work you are doing and have chosen this method of expressing their appreciation."

* *

From somewhere in Germany a Chaplain writes:

"I received the shipment of Bibles and Gospels all right; thanks very much . . . Chaplains are not so plentiful around this section, so I can use everything that is being sent . . . The American Bible Society is doing a fine job and is really showing the requested material through to us in fine style. You have a very efficient system, I must say. Wish others were on the ball like you."

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution
of the Holy Scriptures*

Volume 90

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The Bible and V-E Day

WHAT a flood of thoughts the great day brought to our minds! Thanksgiving—the return of loved ones—tender, solemn thoughts of those who will never return. And then the sober, challenging questions: “What can I and my America do that may make us more worthy of the great sacrifices that have been made in our behalf”; and “What can we do to help make sure that the fruit of those sufferings is to be a peace securely established?”

Our immediate duties will vary. But there are some answers to our questions that apply to us all.

Perhaps the first is that we must take hate and good will much more seriously than we have ever done before. The origin of modern war lies in the breakdown of good will between nations and in the provocation of hatreds. The breakdown may be due to some act of injustice, to a fear of aggression, to the arrogance of a self-imposed government, to the pressure of unprivileged masses seeking decent conditions of life. The hatred may be due to ancient wrongs, to suppression of rightful freedoms, to adroit and wicked playing upon the fears and needs of the masses.

In one aspect or another the primary source is some transgression by few or many of the basic law of God for men and nations—justice, righteousness, mercy, love. These are God’s requirements for national morality and international peace. Accordingly we ourselves must now never fail in good will; our American good will must be invincible. More than that, we must never be smugly indifferent to any breakdown of good will, to any injustice smoldering in repression, any provocation of hatred anywhere in America and anywhere in the world. We just simply must not permit conditions to exist anywhere that leave masses of men so shut off from decent human rights, so enveloped in false propaganda, so out of the fellowship of humanity that they either think themselves a superior race or class, or feel so oppressed that they hate their fellow men. Positive good will must seek out the centers and the sources of hatred and thoroughly eradicate them. Such good will is no Pollyanna emotion. It is firm with the evildoer and just as firm not to be trapped into hatred itself. I do not know any better description of it than in

I Corinthians 13. Let me paraphrase it: “Love is very patient and considerate, is neither envious nor proud. Love is orderly; unselfish, not easily made angry; takes no satisfaction in evil but cherishes truth; love is steadfast, faithful and enduring. Love never gives up.” Nor do I know any better example of it than Jesus Christ.

Again we must give greater attention to truth. What multitudes of people have suffered bitterly in this war just as a consequence of falsehoods they have been told and have believed, or of the false treaties and promises they have relied upon, so swiftly broken. The whole structure of international relations, the whole fabric of human society collapses without truth. Once again the age-long experience of the Bible echoes in our ears in the words of Jesus: “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”

There is a third duty which lies close before us which is akin to these other two: “To bind up the broken world by countless deeds of love.” No passage from the Bible expresses what we must do better than the sixty-first chapter of Isaiah:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . . And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.”

These three things, then: good will invincibly held to, truth in word and deed, merciful and humane service—these must be our national policy within and without. But national policy can only be the expression of national character, and national character is the sum of us all. Again the Bible echoes in our ears: “Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.”

The Bible, the War, and Europe



Dr. W. A. Visser 't Hooft

A transcript preserving much of the delightful informality of the principal address given before the Society's 129th Annual Meeting by the Rev. W. A. Visser 't Hooft, Secretary of the World Council of Churches.

I WILL never forget that the American Bible Society has been willing to respond to an urgent call coming out of the heart of Europe, coming from men that they had never seen before; and that they have been willing to respond to that call in such a generous, large-hearted manner that all through these last years the Bible work—especially the Bible work for prisoners of war—has become one of the most important aspects and one of the most satisfying parts of the general work of our World Council of Churches.

I think it is a providential matter that God has given our World Council in these years an opportunity of becoming a partner in the great Bible work that has already gone on for more than a century, and which is so thoroughly ecumenical in character. Some day these two streams, the stream of Bible production and distribution and the stream of the movement for collaboration and unity among the churches, were bound to meet. It might have taken some time, had it not come about through the circumstances of war.

Fortunately, these two streams suddenly came together. We found ourselves placed there in the heart of Europe, in which Bible production and distribution had become increasingly difficult, not knowing where to turn to meet the increasing demand that came from all sides. And we have been more grateful than I can say, that without too many questions, without any sign of mistrust about these new people that suddenly appeared on the scene, who had not many credentials in the realm of Bible work and who had almost no expe-

rience in that realm, the American Bible Society has simply said, "Yes, we are going to help you"; and you have helped us to a marvelous extent.

I remember the days when I myself, though having the responsibility for the World Council, began to get in touch with Dr. North, and my own private secretary had to just take care of the sending of the first Bibles.

Well, that day looks pretty far off, although it is only about four years ago; for in the meantime that department, and the prisoner-of-war department, which are very closely connected, have grown by leaps and bounds, so that soon we found ourselves in the position where people began to grumble about all the Bibles lying about in the corridors—Bibles that were coming in from America.

Well, today we have had to take over the whole of another building where the Bible work is centered, and we can work far more efficiently now, with quite a considerable staff of workers from different countries working in the different languages, taking care more efficiently of the Bible needs of the different countries for which we work.

I said the Bible work is a very ecumenical kind of work. It is, because we work for Christians of all kinds of denominations and confessions, and Christians of all languages, and it is a real form of collaboration.

A rather interesting example of that was the time you sent us a goodly number of Russian New Testaments, and we wanted, just as much as you wanted to get these New Testaments to the hundreds of thousands of Russian prisoners of war. But that was easier said than done, for the German Army authorities were willing to let in Christian literature and Holy Scriptures for French and American and British prisoners, but they absolutely refused to have any Bibles go to the Russian prisoners.

We were constantly on the lookout for some sort of way to get into that situation. I can't say we have succeeded in a big manner, but we nevertheless have been able to do something.

Think of the round-about way one had to use! Here were Russian Bibles going from the Bible House in New York to Geneva. From Geneva we sent them to the Netherlands Bible Society in Holland, and Dr. Rutgers, of the Netherlands Bible Society, gave them to Dutchmen who were being deported by the Germans to Germany, and they put a good many of these Russian Gospels in their baggage, from which they began to distribute them quietly, without attracting the attention of the Germans to the Russian prisoners

working in the same factories with them. That is the only way I know of whereby Russian Gospels to any large extent have been distributed to Russian prisoners.

Now I must say a word about the demand for Scriptures in Europe. As I have implied already, the demand has been most remarkable in the realm of prisoner-of-war work. Your prisoner of war is an uprooted being. He suddenly finds himself without country, without family, and he begins to ask questions, and because he has time, he begins to think, and that is the moment when a Bible—I advisedly say a Bible—is something that he wants. He asks for it.

Why do I say a Bible? Because I have had one little quarrel with the American Bible Society, that you send me too many Gospels and not sufficient Bibles always—at least it was more difficult to get them across, and it is very typical of the European situation that today the demand is very specially and very definitely not for Gospels, not for New Testaments, but for whole Bibles.

When I was on my way to this country I spent some time in Paris, and there I met some of the prisoners of war just coming back. I saw several of the chaplains that came back with them, quite fresh from the prison camps. I said, "Tell me quite frankly, these stories that we have had from you, are they still true of the last year? Haven't your prisoners after all become tired, and has there not been a falling off in this spiritual life in your various Christian communities in captivity?"

"Well," they said, "there has of course been some fatigue, but on the whole we may say that right up to the last the central groups of these churches in captivity have gone on studying the Bible, working together on their Bibles," and they are quite decided to carry that back into their parishes at home.

This is, too, not only true of the Allied prisoners. The other day we heard that the American Chaplaincy Department in Paris sent us a message and said, "We want five hundred thousand New Testaments for German prisoners of war." That was before the last tremendous breakdown of the German Army.

Some time after that I tried to find out whether that was just the Chaplain's personal statement, based on some vague impression, or whether he had real reason to believe that he could use five hundred thousand New Testaments; whether there was a real demand for them. Was he going to just try to force these on the prisoners, or were the German prisoners really asking to such a large extent for Holy Scriptures?

I came away completely satisfied in my mind that there was really that demand. A little later, in Britain, Pastor Birger Forell, who is doing a grand spiritual work among the prisoners of war, working for the War Prisoners' Aid of the Young Men's Christian Association, confirmed that impression fully.

The inner breakdown of National Socialism among

that huge crowd of young Germans has as a result given them a feeling of an inner emptiness which demands to be filled, and young Germans that would not have dreamt of looking at the Bible or the New Testament even a few years or perhaps even a few months ago are now suddenly wondering whether all this National Socialism ideology they have been fed on has not been one great lie; and they are therefore turning again to the permanent, to the eternal world. I don't say they are all being converted these days. I just say there is a deeper spiritual curiosity. May that be the thing that can put us again on our feet, off the catastrophes through which we have gone.

I may here report to what extent among the young people of Europe the Bible is today coming into its own. It has been one of the most hopeful developments of these last years to find to what extent among the members of the various youth movements there has been a clear consciousness that, in the terrific fight in which they were standing and the spiritual resistance that they had to show against the spiritual as well as the political enemy, to what extent they felt they had to feed on the Bible.

It was right in the midst of the war that we have had what we call Bible leaders' conferences of the Student Christian Movement, the YMCA, YWCA and the Christian Scout Organization. I have had the joy of participating in quite a few of them, where they spent a whole day—the program had nothing else on it—on thorough Bible study, getting a grasp of the Bible, to such an extent that they could go out among their young people and as teachers and evangelists bring them the substance of the Biblical message.

I can say something similar about the fighting churches. You see, when it comes to the really critical moment and you are up against it in such a fight as the churches of the occupied nations have had to go through, then the only adequate message to fall back upon, the only adequate food and ammunition that you can find, is the one that is within the pages of the Bible.

That is true in the realm of preaching; and I can say here that our preaching on the Continent has become far more Biblical in the last years than it was before. We no longer have that sermon that is nothing more than a religious lecture in disguise, to which a text has just been attached as a sort of afterthought. We have again the really Biblical sermon, where the Word of God is exposed as the Word of God.

But that is not enough; just to have the sermon is not sufficient to feed a fighting Christian community, and so I have seen growing up everywhere again the small Bible study group.

I think of what happened, for instance, in the Dutch church. In cities like Amsterdam and Rotterdam,

everywhere there were little regional Bible study groups, where the members of one block of houses would get together for Bible study. They were made up not only of those who had been members of the Christian Church for a long time. It was evangelistic work, because the leaders went to perfect strangers and said, "Wouldn't you also like to come and sit in with this Bible study group?" In very many cases that has been one of the joys of this period of war. Men who formerly had not felt any need of this kind of ammunition came in simply because they understood that you couldn't bear the pressure of these years, that you could not be a real resister unless you got something to resist with, unless you had some real inner substance.

Those who have had to stand the worst, those who have been in concentration camps and in prison, can tell a still more impressive story. I think of my friend, Roland de Pury, the pastor of Lyons, France who was imprisoned because of his role in the resistance movement. When he came out he showed me a little box. It was full of the most incredible little pieces of paper, parts of wrapping paper, some cigarette paper and other sorts of queer little odds and ends.

He said, "Do you know what that is?" Well, it was a commentary on the First Epistle of Peter, which he had written in a secret manner in his cell. He was not supposed to have any paper or pencil in his cell, but all these little odds and ends had been passed on to him by fellow prisoners, and sometimes from the outside, and he said the greatest victory was when he finally got hold of a little piece of pencil, and during his whole captivity he sat there studying the Bible and writing this commentary on the First Epistle of Peter, which is now being published and is a most moving book, because there Peter tells us about the persecution of the Church of Christ.

I could tell the same story about Bishop Berggrav in Norway, who has been spending his time in his little house where he was held in captivity, just outside Oslo. He has written two commentaries and translated in a new Norwegian translation several parts of the New Testament. Instead of feeling that you were all alone in your prison, the Bible was the one thing that made you feel, well, the opposite of lonely, that made you feel you had a companion in prison, that you were being talked to in prison, and talked to in such a way that you were given consolation and deep encouragement.

One could make this other point, that the Nazis have really rendered to the cause that you and I are interested in a tremendous service. Their attack on the Bible—and very particularly on the Old Testament—has made very many sit up and take notice and feel that, after all, when they become so violent in attacking that Book, that Book ought to have some dynamite in it.

They found that, indeed, in the Old Testament, in the Prophets, and in the Psalms, you could find things stronger than any you could write in an illegal paper. And so it is not for nothing that in quite a few cases preachers in the occupied nations have been forbidden to print or to read passages from the Old and sometimes the New Testament! It is just because they said more strongly than anything that you and I can invent just what needed to be said to touch this National Socialist paganism right in the heart.

I cannot close without saying a word about the future and about the task that is now before us. The European Continent is today terribly sick. The Nazis have to a large extent succeeded in one of the tasks that they set before themselves, in creating chaos—especially spiritual chaos, so that they might more easily subdue that whole continent. Well, they won't subdue it, but the chaos is still there. The tremendous inner disruption, in a very special way among the young people, and the tremendous inner void, I would almost say the nihilism, that is abroad, is an aftermath of Hitler's work.

But when you say void, you say at the same time that there is a chance of filling something, that there is a chance of putting something into the place that has been left empty by the destructive work of these demonic forces.



German prisoners of war, for whom our Chaplains are calling for 500,000 New Testaments

What shall we put in there? That is the real issue at present in Europe. Well, we can put in the message of the Bible and the Bible itself, if we are sufficiently convinced that that is really and truly the one thing that needs to be put there.

You and I believe that it is. Then, we must be quick. Then, we must be aggressive about it. Then we must not be too modest. This is the time to put the Bible right at the center of the life of that disorganized, disintegrated continent.

You will find allies on the Continent in that task. You will find churches that are more convinced than they ever were before that they are not simply there to conserve what they had, but they are there as the one force that is to make Jesus Christ known to the peoples of Europe.

The churches often have not the means of doing what they

want to do and know that they ought to do, and that is where you come in. That is where you can give tremendous help by giving them these means, by giving them all the help—especially in the realm of Scriptures, and in the realm of strengthening their hand when they want to distribute these Scriptures.

That is where you can render a very, very great service. And do not think that that is a service in one area. If you take

that job seriously, you are going to touch European life at the central point, and it will have its repercussions in all parts of life, not least in the political life of Europe.

Let us not be too modest about this task. Let's feel that is really the thing that is most needed, and that therefore, if we really take our job seriously, what we are talking about here is no less important—no, it is more important—than what they are talking about at San Francisco!

"That Is What Pulled Me Through"

An unforgettable true story with which Chaplain Herbert E. P. Pressey concluded his delightfully intimate and informal remarks before the Society's 129th Annual Meeting.

THE soldiers are not always interested in just the material Book; they are interested in it because it means a lot to have the Word of God printed and have it in their hands so that they can touch and read it. But there is a message, and that message is the thing, isn't it? It is what the Book says. You read through and you find the meaning of all those words that are



Chaplain Herbert E. P. Pressey

put together there. You find what is meant when our Lord, for instance, says something, or St. Paul says something. Isn't that what we are really after?

Here is a little story that illustrates what I mean. It is a true story. It has a humorous side to it, too, in one sense. After we had a little time with the enemy, I was walking through a field hospital. It was in the tropics and very hot. The men were wounded and sick. As I walked between the beds a boy called out, "Hello, Chaplain."

I looked, and there was a boy I had known when he was a little fellow. He came from my home town. I knew him very well.

I said, "Hello, Dick, how are you?"

"Oh," he said, "Chaplain, look at that; I'm pretty good. I'm not shaking much now. I can practically hold my hand steady."

I asked, "Will you be out in a short time?"

He said, "Yes, I think I will." And then—"I'm awfully glad you came in. I want to show you a picture of my girl."

These fellows love to show you their pictures of their girls and talk to you about them. This lad put his hand in his pockets to get out the picture of his girl. He didn't know exactly where it was. Anyway, while he was fumbling around in his pockets, he pulled out a New Testament. He threw it on the bed beside him rather casually and said, "Well, Chaplain, that is what pulled me through."

Now, you can figure that one out yourselves. It wasn't the book; the book didn't stop a bullet. We have heard of that happening, but that was not what happened in this case.

He threw this mud-stained book on the bed in a very careless sort of way, and said those words; and I have never forgotten them, either. He said, "Chaplain, that is what pulled me through"; and that particular fellow had seen some real action. I know, because I knew about what was happening, the exact spot where he was; and I knew it from his own lips.

Well, that means something to Joe, doesn't it? And it means something, I think, because there in that Book is the message of eternal life that is put on some paper by some ink. And Joe carried that in his pocket, and when he needed God's help and when he couldn't remember the words himself and he wanted a little encouragement in his foxhole, he had it—and he took it out and read it.

And he had it because of what you kind folks have done!

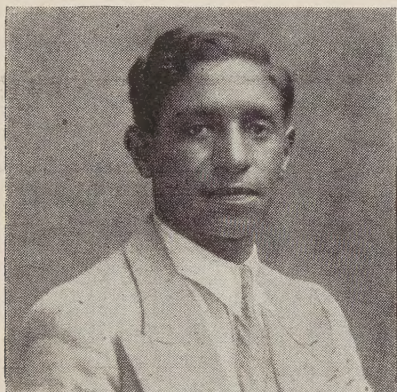
My talk is limited in minutes, but it really is unlimited in the thanks that I want to express to you for a fellow like Dick. And I can recall now one time when two or three of us were gathered together and were talking about these Testaments. Someone said that he hoped one of us would be able to go back and thank the people for what they have done in giving us these Testaments, and it is my privilege today to do just that; and I hope you know that it comes from the bottom of my heart, and from the bottom of the heart of every Joe who has this matchless Book in his pocket.

"Like Sheep Without a Shepherd"

How Bible Society work in Peru helps to found mission churches.

By John Ritchie

COLPORTEUR Carlos P. Díaz is a Peruvian who was a carpenter when he felt called to volunteer to carry the Scriptures to his people in the interior towns and villages. He served faithfully for eight years, then retired on account of chronic throat trouble. He established his home and workshop in Nazca, where there was a nucleus of believers who met only occasionally. Díaz' throat improved. Under his ministry the group in Nazca grew into an active church. In his colporteur days he had visited many of the places in



Pedro Carlos Díaz

that region, and as a result there were individuals who were following the Lord in several villages and mining camps within a radius of a few days' mule travel. Feeling himself well enough to resume colportage, to foster the growth of Christian congregations where these more or less solitary believers lived, he resumed service with the American Bible Society. There are now a number of village congregations meeting regularly in the region, and all linked up in what is growing into a presbytery centering on Nazca. The following paragraphs culled from his reports on his work during 1944 bear encouraging evidence of the good hand of God upon him, and illustrate how the Bible Society work contributes to world evangelization and church-planting.

"Chaparra is an important valley whose inhabitants cultivate corn, vines, sugar cane and cotton. My trip there was made on muleback so as to reach all the hamlets. I went from cabin to cabin, and spoke to the people about the things of God.

"In Achanizo I set up my Bible pictures, similar to the large colored pictures used in Sunday Schools in the United States to illustrate the weekly lesson, in a large empty shop. A good crowd gathered and listened attentively to the explanation of the pictures. A Jew who was deeply moved remarked, 'This is the veritable

truth'; which led an old man to exclaim, 'These words are not his; the Holy Spirit is at work here.' I confess that God manifested himself there. His presence was felt. At the end of the exposition almost everyone had a word of gratitude; many took away the Bible, and I also sold Testaments and Portions.

"From there I passed to another hamlet where I found a youth who had been reading the New Testament for some time. According to his mother's testimony his life had changed since he began to consider the sublime teachings of Jesus. He had been persistently endeavoring to persuade his family to break away from idolatry and seek the true God, though no one ever explained these things to him. He was delighted to see me, and begged me to stay there that night. I was enabled by the help of the Lord to teach him more perfectly the way of God.

"Four years ago I visited El Molino and sold many Bibles and Portions. When I left, a woman publicly burned a Bible which her son had bought, declaring that it was a bad book. That same day her son fell into the river and was drowned. As a result a great fear came over the village, and everybody said that it was a divine punishment for having burned the Book which speaks the eternal truth. Since then the people hold the Bible in great veneration, and in many homes it is



Home life near a Peruvian Mining Camp

read with reverence. I spent three hours among them. They besought me earnestly to return.

"I spent nine days visiting all the sixteen villages and hamlets of this valley. I carried my own blanket so that I could sleep wherever the night overtook me. In most of the schools I was invited to explain the Bible pictures and had a good circulation of books among the scholars.

"Taking advantage of the great concourse of people who flock to the religious *fiesta* in Ica, I sold the Scriptures in the market place and in the plazas of the city to people of every social condition. Hundreds of souls listened willingly to the good news of salvation. Hundreds bought books. One woman who sells in the market exclaimed 'God bless you and give you long life, that you may continue to show the people the error of their way.' Another said: 'The Bible is the true light; how much harm has been done to us by prohibiting

it!' Like these were many other testimonies. On the other hand I have also encountered opposition. When the priests knew of my work they began to preach from their pulpits against me and to send young women to interrupt my open air addresses. On one such occasion the group of people who surrounded me did not wait for me to refute these women. Several of these persons told them that if they did not wish to hear they should go away, and that Peru is a democratic country in which there is liberty of speech and of worship. *Continued on page 93*

St. Mark in the Guajira Tongue

Toward the end of 1944 packages of copies of the first translation of the Gospel of St. Mark into the Guajira language left New York for Colombia. Rev. William E. Thompson, who, with his wife, made the translation, has sent us the following account of his work and his people:

THE Guajira Indians, who comprise the largest lowland Indian tribe in South America (about 47,000), populate the Guajira Peninsula in north-east Colombia. This 8,000-square-mile region is desert-like, with its cactuses, undersized trees, sand and hot winds. While some of the Indians live with the meztizos in more or less civilized villages, in the main the Guajira live in their own small villages scattered over the peninsula, where their principal occupation is cattle-raising, with some agriculture during the rainy season.

Probably half of the Indians understand Spanish in varying degrees. About a third speak it, but unquestionably Guajira, their own tongue, is the language of their homes and of their hearts. We, with our precious heritage of the English Bible, have grown so accustomed to it that we rather take it for granted. But suppose there were no translation of the Bible in English! Think of the misery, the darkness and the slavery to sin that would be ours. This is the condition of every tribe which does not have the Word of God in its own language. Naturally the Bible needs to be read, believed and practiced, but first it must *be* there.

One of the main difficulties in working out the translation of St. Mark was to find faithful informants, not only faithful in attendance but in application. It is hard to get them to think a thing through, to find the best equivalent for such words as "peace," "redemption," "pardon," "faith," "salvation," etc. The ideas are usually there, but not with the same dimensions as we think of them in English. Several informants from different regions were used in order to cover the variations. The Lord's hand was seen in the providing of an informant from the upper Guajira section, for we found a man who was visiting in the neighborhood and looking for work. The translation was begun in 1941. Early in January of 1945 a fellow missionary saw the first package of printed books in the post office and rushed the package to us. Printed on good paper in diglot form and with attractive red covers, this first part of the Bible in Guajira surely looked good to our eyes.

We are working now to improve the reading charts; for, unless the Indians are taught to read, the Gospel will be of little use. Past experience has shown that the average Indian, while fascinated with the sketches on the reading charts, does not persevere in the difficult



A Mestizo informant who helped in the translation of St. Mark in the Guajira tongue

task of learning to read. We pray that with the incentive of these well-printed Gospels they will be encouraged to keep at it.

The next goal is the entire New Testament. It means hard work. The difficulties are many and the work will require years. But the Guajira Indians are worth it and we believe the Lord would have it done. May there be many who will dedicate themselves to the task of praying the New Testament into Guajira. A rough draft of a translation of St. Luke is now being restudied and checked to find words that are understood in all the Guajira districts. Someday another manuscript will be arriving at the Bible House!

PROGRESS REPORTS

The Succasunna Saga

LAST November one of the ministers who accepted the invitation of the American Bible Society to attend a luncheon given at the Roosevelt Hotel was James McKee Moffett, Pastor of the Presbyterian Church of Succasunna, New Jersey. Mr. Moffett went away quietly, but within him an interest had been aroused. He must do something for the American Bible Society.

Subsequently, when Mr. Moffett was asked to appoint a committee of his members to assist the Society in raising the quota for Morris County, he enthusiastically accepted.

Then came the day of opportunity. The Bible study group in Mr. Moffett's church decided to honor the memory of one of its charter members, Mrs. William S. Parks, who had died the year before. The group wanted to buy a new pulpit Bible for the church. The deceased woman's husband requested the privilege of making the memorial gift. The pastor came to the Bible House to get the Bible. A beautiful volume was bought, and the service of dedication was arranged for Mother's Day, May 13.

The alert Mr. Moffett saw his opportunity to dramatize the dedication of the pulpit Bible in a larger way. He told the group about the campaign of the Society to provide 11,000,000 Scriptures. The group "snapped up" the challenge; and without any call on the campaign organization for assistance, except to schedule a showing of the motion picture, "The Book for the World of Tomorrow," they quietly solicited gifts among their own members and some of the other citizens in the villages of Succasunna and Kenil (total population*2,500). An informal campaign was begun to climax on May 13.

The Mother's Day service was beautiful and impressive. The Bible was dedicated and Mr. Warren Hires Turner, chairman of the Morris County campaign committee, expressed to the congregation the appreciation of the American Bible Society for the interest and cooperation of this church in the campaign. He was literally astounded when presented with the proceeds of the campaign—an envelope containing cash in the amount of \$506.00. The total now is over \$550.00.

The Treasurer of the campaign committee, Mrs. W. H. Stephens, said in making the presentation to Mr. Turner that if every church in the country gave proportionately as well as the Presbyterian Church of Succasunna, N. J., the American Bible Society would receive \$10,000,000 for its splendid work, instead of \$3,000,000.

This story points to a clear path. It shows what an alert minister can do in presenting this campaign cause effectively, easily and with the assurance of substantial results. Other churches may need a new pulpit Bible, or new pew Bibles or Bibles for the Sunday School. "The campaign has helped all along the line," says the pastor. "By participating in this campaign the people have not only had an interesting, worthwhile project, thus helping our own local church life, but it has furnished them with inspiration and has made many friends for the cause of Bible distribution in general and the American Bible Society in particular!"

The moral of the story: "Go thou and do likewise."

BIBLES NOT BOMBS

FOR TOMORROW'S WORLD

*Have you done your
part to raise the
fund to furnish
Bibles*

1. For Our Armed Forces
2. For Prisoners of War
3. For Countless Civilians
in Devastated Areas
in Europe and
Elsewhere

*Have you urged
others to give?*

\$2,932,600

2,800,000

2,700,000

2,600,000

2,500,000

2,400,000

2,300,000

2,200,000

2,100,000

2,000,000

1,900,000

1,800,000

1,700,000

1,600,000

1,500,000

1,400,000

1,300,000

1,200,000

1,100,000

1,000,000

900,000

800,000

700,000

600,000

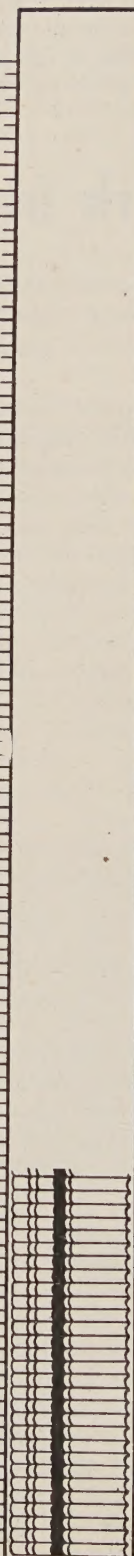
500,000

400,000

300,000

200,000

100,000



*\$842,352 as of May 31, 1945.

Early English Scriptures, V

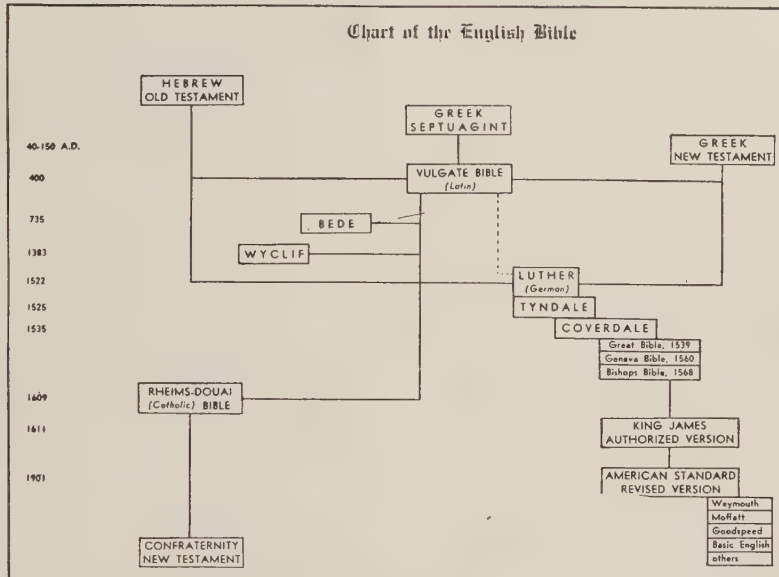
OTHERS PRECEDING THE AUTHORIZED VERSION

By Henry H. Meyer

THE Great Bible, read in the churches throughout England with royal approval, greatly increased the interest of the common people in reading for themselves the Word of God and greatly stimulated the circulation of the *Tyndale* and *Coverdale* Scriptures until the King feared that the Protestant movement, which the reading of the Bible encouraged,

was a menace to his absolute and arbitrary rule. Although Henry VIII had thrown off the supremacy of the Pope he was not sincerely devoted to the principles of the Reformation, nor to the teachings and practices of Protestant leaders either in England or on the Continent. Having deposed and then executed his longtime intimate adviser, Thomas Cromwell (July 1540), the King's antagonism toward all things Protestant, including the Bible, greatly increased. In 1543 he ordered the destruction of all Scriptures bearing the name of Tyndale and forbade the reading of any part of the Bible by the people. In 1546 the Coverdale New Testament was likewise ordered destroyed. There followed a period of widespread destruction of earlier Scriptures, with the result that the making of new translations was suspended. Only the Great Bible, chained in the churches, remained, but with its reading by the public prohibited.

During the short reign of Edward VI (1547-1553) these prohibitions were revoked, all the English versions were reprinted, and the firmer establishment of Protestantism advanced. However, under the rule of Mary (1553-1558), a loyal adherent of the Roman Catholic faith of her mother, Catherine of Aragon, the royal policy was again changed to one of resolute opposition to everything Protestant with an equally determined effort to reestablish Catholicism in all its forms. Thus was the further production and distribution of the Holy Scriptures again delayed. The public use of the Bible was prohibited, even in the churches—from which it was ordered removed.



During the six years of Mary's reign many fugitives of the persecution in England fled to the Continent. Among these were zealous advocates of Bible translation and distribution, a company of whom gathered at Geneva, attracted by the dominant spirit of Protestantism and by the presence of the great reformer, John Calvin, and of Theodore Beza,

considered to be the most learned scholar then living. It was in this congenial environment that English refugee scholars undertook to revise the Great Bible. It was not strange that the version which they here produced came to be known among English people as the Geneva Bible.

The Geneva Bible

Persons interested in the account of translations of the Scriptures into English have noted that the successive versions illustrate the slow, rich unfolding of the English language from the crude Anglo-Saxon to the literary excellence of the King James Version. In this historical sequence the Geneva Bible most nearly approximates the King James both in literary quality and in scholarly accuracy of translation.

The group of translators who produced the Geneva text chose as the basis of their revision what they considered to be the best of earlier translations, Tyndale's second edition of the New Testament and the Old Testament as rendered in the Great Bible. Their problem in basing a new version on these texts was twofold. In the first place, it was incumbent on them to determine the accuracy of the English text as found in Tyndale and the Great Bible, by comparing this text not only with the then current translations in German but also with the best available Greek and Hebrew originals, correcting any errors or infelicities in translation. In addition, however, it was also necessary to examine carefully the English words and phrases and to correct obsolete expressions arising from the fact that English itself was in constant process of change, and insuring

in each case the use of the right word or words current in the English of their time.

The following example may illustrate how the translators of the Geneva Bible met both requirements in the revised new version they were engaged in producing. At the close of Paul's description of love, in the 13th chapter of I Corinthians, he compares our imperfect human knowledge with the imperfection of the reflection of ourselves in a mirror (I Cor. 13:12). The divergent translations of (1) Tyndale and the Great Bible as compared with the (2) Geneva Bible follow:

(1) Tyndale and the Great Bible: For now we se in a glasse & in a darcke speakyng:

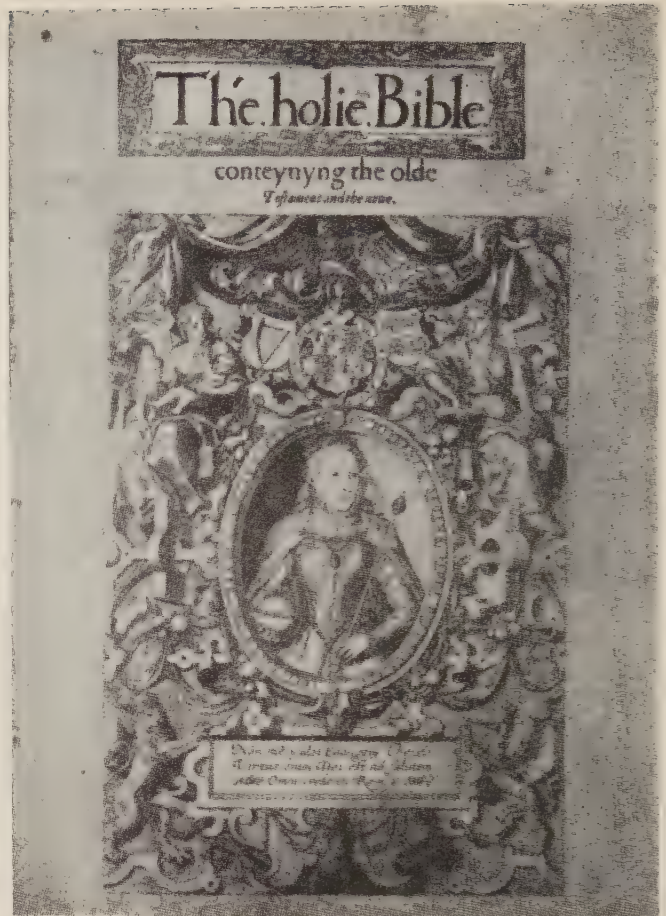
(2) Geneva: For now we se through a glasse darkely: Here the earlier mistranslation of the Greek has been bettered and the quality of the English wording improved.

The first result of this work of translation of the Bible into English at Geneva was the New Testament by W. Wittingham, an Oxford scholar who was by marriage a near relative of Calvin. This English Testament was printed in 1557, only to be almost immediately superseded by a more comprehensive and complete revision of the entire Bible by a group of distinguished scholars headed by Wittingham, and first printed in 1560.

A running marginal commentary was included, as had been the case in Tyndale's earlier translation, the comments and explanations in this case being of a Calvinistic character, though not controversial or overdogmatic. Moreover, the division of chapters into paragraphs and numbered verses was here introduced for the first time into English Scriptures. The smaller size of the Book when compared with the Great Bible provided the homes of England with a Bible that immediately became popular and gradually much loved throughout England. Wittingham's New Testament was doubtless the copy of Scripture given to Queen Elizabeth at her coronation, while the complete Geneva Bible was cherished and revered by her throughout her reign. During the following years more than a hundred and forty editions of it were printed. Next to Tyndale the translators of the Geneva Bible exercised the greatest influence on the translators of the authorized King James Version of 1611, which only gradually, however, took the place of the Geneva Bible in the homes and affection of the English people.

The Bishops' Bible

In the second year of her reign (1559) Elizabeth appointed a devout Protestant ecclesiastical scholar, Matthew Parker, to the office of Archbishop of Canterbury. A zealous worker for the cause of religious knowledge and church reform, Parker restored the powers of the Convocation (Ecclesiastical Synod) and supervised the revision of the Articles of Faith, reducing the number to the Thirty-nine finally adopted. In 1563 he undertook the supervision of a new translation of the Bible known as the Bishops' Bible, which was to be an authorized English version representing the Church of England, rather than one giving the Calvinistic views



Title Page of the Bishops' Bible with portrait of Queen Elizabeth

of the Geneva Bible. This Bible appeared in 1568 and replaced the Great Bible in the churches. While carrying the portrait of Queen Elizabeth on its title page, it was never formally authorized by her as had been expected. The revision, however, proved to be inferior to the Geneva Bible in accuracy and felicity of translation and failed to supplant the Geneva Bible in the esteem of the people.

The Douai Bible

The increasingly ardent devotion of the English people to the Bible prompted the Roman Catholic authorities on the Continent to authorize and provide a Catholic translation of Jerome's Latin Vulgate version of 405 A.D. for the Catholic people of England. The production of this version was entrusted to English Catholic scholars at the Catholic Seminary in Douai (Douay) in northern France. Many old Latin terms were retained and approximation to the existing, "heretical" English translations as far as possible avoided. It was not till 1601 that this first Catholic translation of the Bible into English was published. This was only ten years before the publication of the King James Authorized Version, in which were gathered up the results of nearly a hundred years of fruitful Bible study and revisions from the days of Tyndale's first New Testament in 1525.

129th Annual Meeting

THE Society's one hundred and twenty-ninth Annual Meeting was convened at the Fifth Avenue Presbyterian Church, Fifth Avenue and 55th Street, New York City, on Thursday, May 10, at 2:15 p.m., President Daniel Burke in the chair. Nearly 800 persons were present.

Rev. Dr. John Sutherland Bonnell led in the devotional exercises.

The following Managers were reelected for the term 1945-1949: Orrin R. Judd, Jeremiah R. Van Brunt, Ward Melville, Edward H. Hume, M.D., Fred Herigel, Jr., C. E. Leavers, Harry Hodges, Helena M. Babbage, Frank C. Goodman, H. A. Clinkunbroomer, and George E. Lundy.

The Honorable Cordell Hull was elected a Vice President of the Society.

The following were elected Honorary Life Members:

Rev. A. E. Horton, principal reviser of the New Testament in Luvala, the language of some 500,000 people living in northeastern Angola, northwestern Rhodesia and adjacent regions of the Belgian Congo. This New Testament is now on the press.

Rev. and Mrs. A. E. Wilson and Rev. and Mrs. John Hall, principal translators of the New Testament in Moré, the language of 2,000,000 people in French West Africa, just north of Nigeria. The Testament is now in proof.

Rev. H. C. McConnell, missionary of the English Methodist Church in Haiti, leader and organizer of the literacy movement in Haiti and supervisor of the translation of the Gospel of St. Luke into Haitian Creole, of which more copies have been called for—approximately 100,000—within the first year of publication than for any other first Bible translation into a language.

Rev. James Oscar Boyd, D.D., Ph.D., for fifteen years Secretary of the Society's agency in the Near East and for seven years Secretary for Versions at headquarters. With the skill of a true scholar and a knowledge of many languages, including the original languages of the Bible, and devotion to the Word of God, Dr. Boyd tested and improved translations of Testaments and Gospels into some thirty languages and dialects.

George E. Bushnell, Justice of the Supreme Court of the State of Michigan, Chairman of the Detroit Bible Crusade Committee, Chairman of the Society's Emergency Fund Campaign Committee for Detroit.

James V. Allred, former Governor of Texas, Chairman of the Special Gifts Committee of the Society's Emergency Fund Campaign Committee in Houston.

Chaplain Herbert E. P. Pressey, recently returned from 26 months in the South Pacific Theater, spoke on the value of the Scriptures to servicemen; and Dr. W. A. Visser 't Hooft, General Secretary of the Provisional Committee of the World Council of Churches, Geneva, Switzerland, spoke on "The Place of the Church and the Bible in the Postwar World."

Copies of the Managers' Report were distributed, together with copies of the brochure "Bibles not Bombs for Tomorrow's World." Secretary Betts called attention to the achievements of the Society in the past year and then referred to a list of unmet needs for the Scriptures by the armed forces, prisoners of war, and people in liberated areas, and also in the rehabilitation of other war-torn areas. He likened the Bible Society to the sower in the parable, stating that now was the opportune time to sow the seed.

The benediction was pronounced by the Rev. Dr. Millard L. Robinson.

"Like Sheep Without a Shepherd"

(Continued from page 89)

"On going to the door of a house in Santiago I offered the Bible to a man who spurned me, saying that he had no desire for that kind of book, and ordered me away from his door. 'Sir,' I answered, 'it is surely not an offence to come to your door offering you the Holy Scriptures. This is the will of God for me. Before he left the earth, our Lord Jesus said that His word would be preached to the uttermost corners of the world before the end, for a testimony to all men, so that none would have the excuse that they never heard.' I reminded him that God had always used humble men to carry the good news. At this the man changed completely and gave me an opportunity to read several passages. The reading of the fifth chapter of Ephesians pleased him greatly, so that he called his wife and family. Several neighbors also came and listened with delight. This man who at first rejected the Scriptures came to love them and promised to read them every day.

"From there I went on to a barber shop where there were several persons to whom I offered the Scriptures. Everybody rejected them. Nevertheless I read to them several passages, including Matthew 27 from verse 27 onward, before I left. I had hardly gone a block when the barber came running to beg me to return. The reading of the Word had had its effect. I sold two Bibles and took advantage of the opportunity to speak to those present of the salvation which we have in Jesus Christ.

"In Ingenio I called at a house and offered the Scriptures to an old man who replied that he was very religious, that he contributed his money to the processions, and that he did not wish any of my books. I replied that I respected everybody's beliefs, that my mission was not against religion, but on the contrary to offer the fundamental truth of the Christian faith in obedience to the commandment of our Lord. I pointed out to him that in these times of unbelief and indifference only the Word of God could awaken faith. As I spoke humbly and in a quiet tone, he invited me to sit down. We talked for about an hour. I read to him passages of the Testament—John 3:16,36 and later 1 Peter 1:18,19. The old man was deeply impressed and remarked, 'No one has ever spoken to me like this.' He was shown that the Bible is the Word of God and that every Christian should be governed by it. He exclaimed, 'Surely God has sent you to teach this poor old man the way of truth.' He bought a Bible and promised to read from it every day.

"I have come on so many such incidents that I am reminded of the words of our Saviour when He saw the crowds, and had compassion on them because they were distressed and fainting, like sheep without a shepherd, and said to His disciples: 'The harvest truly is great, but the laborers are few.'"



Editorial Comment



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to Francis Carr
Stifler, Secretary,
Bible House, Park Avenue and
57th Street, New York 22



Vol. 90 JULY 1945 No. 6

Bible Reading Program

JULY

Date	Book	Chapter
1	I Kings.....	3:1-28
2	I Kings.....	4:20-5:12
3	I Kings.....	5:13-6:22
4	I Kings.....	6:23-7:8
5	I Kings.....	8:1-26
6	I Kings.....	8:27-53
7	I Kings.....	8:54-9:9
8	I Kings.....	10:1-25
9	I Kings.....	11:1-13, 26-40
10	I Kings.....	12:1-24
11	I Kings.....	12:25-13:10
12	I Kings.....	13:11-34
13	I Kings.....	17
14	I Kings.....	18:1-24
15	I Kings.....	18:25-46
16	I Kings.....	19
17	I Kings.....	21:1-26
18	I Kings.....	21:27-22:23
19	I Kings.....	22:24-44
20	II Kings.....	2
21	II Kings.....	5
22	II Kings.....	6:1-23
23	II Kings.....	6:24-7:20
24	II Kings.....	16
25	II Kings.....	17:1-23
26	II Kings.....	17:24-18:8
27	II Kings.....	18:9-37
28	II Kings.....	19:1-28
29	II Kings.....	22:3-23:3
30	II Kings.....	23:4-25
31	II Kings.....	24:8-25:12

AUGUST

1	I Corinthians.....	1:1-25
2	I Corinthians.....	1:26-2:16
3	I Corinthians.....	3
4	I Corinthians.....	4:1-5:8

AUGUST

Date	Book	Chapter
5	I Corinthians.....	5:9-6:20
6	I Corinthians.....	7:1-24
7	I Corinthians.....	7:25-8:13
8	I Corinthians.....	9
9	I Corinthians.....	10:1-22
10	I Corinthians.....	10:23-11:16
11	I Corinthians.....	11:17-12:11
12	I Corinthians.....	12:12-13:13
13	I Corinthians.....	14:1-25
14	I Corinthians.....	14:26-15:11
15	I Corinthians.....	15:12-34
16	I Corinthians.....	15:35-58
17	I Corinthians.....	16:1-24
18	II Corinthians.....	1:1-2:4
19	II Corinthians.....	2:5-3:18
20	II Corinthians.....	4:1-5:10
21	II Corinthians.....	5:11-6:18
22	II Corinthians.....	7:1-8:15
23	II Corinthians.....	8:16-9:15
24	II Corinthians.....	10:1-11:15
25	II Corinthians.....	11:16-12:10
26	II Corinthians.....	12:11-13:14
27	Ephesians.....	1:1-2:10
28	Ephesians.....	2:11-3:13
29	Ephesians.....	3:14-4:24
30	Ephesians.....	4:25-5:21
31	Ephesians.....	5:22-6:24

* *

The Bible on the Air

Continuing the series "The Bible Speaks" begun in April, Secretary Stifler may be heard over WJZ and many of the stations of the American Broadcasting Company (formerly the Blue Network) every Monday morning at 8:15 EWT until October. Pastors and others who may desire to advertise the series will upon request be supplied with copies of an attractive leaflet describing the broadcasts and listing the topics.

* *

The Cover Picture

The cover picture serves to remind *Record* readers that the Society has maintained now for 44 years a special Agency for Work Among the Colored People of the United States. The locations of the headquarters of the Divisions of this Agency will be found on the opposite page. The steady increase through the years brought the total distribution in 1944 through this Agency to 245,288 Bibles, Testaments and Portions, exceeding that of any other year.

May Meeting of the Board

A meeting of the Board of Managers was held on Thursday, May 3, 1945,

at 3:30 p.m., President Daniel Burke, LL.D., in the Chair. Devotional exercises were conducted by Bishop Herbert Welch. The following Memorial Minute was adopted:

William S. Pilling

The Board of Managers of the American Bible Society record with much sorrow the death of Vice President William S. Pilling of Philadelphia in his eighty-eighth year. He served as a Vice President from 1918 until the time of his death. Earlier, in 1907, he had become a member of the Board of Managers of the Pennsylvania Bible Society, the oldest of the Bible Societies in the United States, and until very recent years was a regular attendant at the meetings of that Board. His interest in the collaboration of the two Societies was very keen and to that end he made important contributions. He was a Vice President of the Pennsylvania Bible Society and had been chairman of a number of its committees. His gifts to the Bible cause were always generous.

His principal business connection was in the iron and steel industry as senior partner in Pilling and Crane, later Pilling & Company. His interests included the collection of fine art. He was a Methodist and gave long and wise service to the interests of Philadelphia Methodism, to the Methodist Episcopal Board of Home Missions and to Drew University, which he served many years as President of the Board of Trustees.

His judgment was always calm and well thought out, his counsel broad and penetrating, and his friendship warm and kind. The Board of Managers mourn his loss.

Copies of the new 1945 edition of the leaflet showing receipts from churches for the year 1944 were distributed.

The following consignments to the Foreign Agencies were reported:

	NOVEMBER	VOLUMES	VALUE
Latin America ..	233,567		\$45,096.07
DECEMBER			
Latin America ..	165,648		\$ 8,193.54
JANUARY			
Latin America ..	88,583		\$ 8,542.76
FEBRUARY			
Africa.....	5,564		\$ 667.93
India.....	5,000		2,492.70
Latin America ..	888,390		21,877.29
	898,954		\$25,037.92

	MARCH		
Latin America ..	34,383		\$ 9,358.73
Near East.....	1,880		404.72
Far East.....	10,192		189.48
	46,455		\$ 9,952.93

The issues from the Bible House during the month of November, 1944, were 853,620 volumes; December, 1944, 769,657 volumes; January, 1,422,223 volumes; February, 503,864 volumes; and March, 971,466 volumes.

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